A SERMON

Preached before the

Reverend Committee of *Divines*,

the 20th of May 1646.

At their usuall place of meeting in

Westminster.

Vpon a Text given the day before, by that Godly and learned Member of the Assembly Mr *John Ley* Chair-man.

By SAMPSON BOND Minister of Gods Word, at Mayden-head in Berks.

2 COR. 10. 1.

Now I my self beseech you by the meeknesse and gentlenesse of Christ, which when I am present among you, am base, but am bold toward you being absent.

Chrys. in Act. Hom. 5.

Ὁρᾷ ὁσόν ἐστιν ἐπιεικία καὶ ὡς αὐτὴ μᾶλλον τῆς σφοδρότητος τὰς καρδίας κατακεντεῖ. *ibid.*

Καθάπερ ἐπὶ τῶν ἐπισκιῤῥωμένων σωμάτων μαλάττειδ' οὐ θυμός, &c.

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Printed by *John Macock*, and are to be sold at the sign of the three leggs in the *Poultry*. 1646.

To the Right Worſhipfull,

Sir FRANCIS PILE Baronet,

Sampſon Bond wiſheth plentifull increaſe of ſpirituall *gifts, health confirmed, and life prolonged, &c.*

IF that (much honoured Sir) I ſhould here prefix any long narration in commendation of your *worth*, I ſhould of ſome be ſuſpected of flattery; of all it would ſeeme a thing ſuperfluous, ſeeing *it* ſufficiently commends *it* ſelfe? ſuch is your *Worth*, that who ſo readeth you throughout, cannot but entertain honourable and pious thoughts of you: your deſerts of *Gods Church*, your ſingular *zeale*, your unfained *faith*, your ſincere *profeſſion*, your eſpeciall care to advance Gods *glory*, and to root out *Papiſtry*, your conſtant faithfulneſſe to your King and *Parliament*, hath beene ſuch, that this Kingdome generally, but the *County of Berks* eſpecially (your native *ſoyle*) have and ſhall have great cauſe to bleſſe God for you; hoping yet better and greater things; and that their hopes may meet with fruition, they have joyntly with one *heart* and *tongue* choſen you, (being *worthy* double *honour*) *Knight* of the ſhiere; and which juſtly *ſpeaks* obſervation, no negative *voice* heard; which clearly proclaimes to the world, your ſenſible *good-*

neſſe and *deſerts* for the time paſt; Their great and glorious hope, that the Lord will make *You* an inſtrumentall Bleſſing, not onely to the whole *Realme*, but eſpecially to *them* and *their County*, for the future. Now, that this expectation may come into their *hands*, you have the *tongues* and *hearts* of *all*; of *all*, except ſome few of *Nadabs* and *Abihu's* ſect, ſuch as offer often times ſtrange *fire* upon Gods Altar; they indeed breath out *flames* endeavouring to *ſinge* and *ſcorch* you, *your* viſible goodneſſe, and apparent vertues: *oh*, what will not *Ignorance* and *Malice*, (eſpecially if *infected* with our Kingdomes new *diſeaſe*) dare attempt? what ſpeech of wiſedome can be ſo diſcreetly uttered, but it may by *Ignorance* be depraved? what action of vertue can be ſo exactly performed, but it may through *Malice* be miſ-conſtrued? It is not more proper to God to bring *light* out of *darkeneſſe*, than it is naturall for the Nevill and his turbulent *Imps* out of the *light* of truth to endeavour to draw *darkeneſſe* of errour, and out of the beſt ſpeeches and actions to ſtraine and force out ſomewhat, to maintaine and nouriſh their corrupt humours and boſome ſinnes. And what marvell? ſith even in *Paradiſe* amidſt the ſweeteſt flowers and herbs a *Serpent* could live, and find there ſomething to feed upon, turning the *iuyce* of thoſe ſoveraigne and medicinall *ſimples* into poyſon; but *expelling* theſe, I haſten unto that whereof I am chiefly to ſpeake.

I am, *honoured Sir*, as full of *hope* as *deſire*, that your *countenance* will helpe into the *light*, this baſhfull piece of *my* compoſure? your *Affection*, and more then common *kindneſſe* unto *me* hath emboldened mee to beſeech that you will *Patronize* this firſt fruit of my endeavours; as I ſhall not here remember all the favours wherewith I have been *honoured*, ſo can I not forget to mention ſome, eſpecially thoſe *reflections* and *gliſſonings* (which in *due* reſpect to you) *ſhone* on me, from that great *ſtarre* lately

fallen

fallen (the able and reverend *Doctor*, the faithfull and worthy *Prolocutor Maſter William Twiſſe*) as, his laſt *judicious* and *elaborate* Book, which he ſo *willingly* gave me with his own hand; his thinking me *worthy* (though *unworthy*) to *ſucceed* him as *Paſtor* of *Newbury*, ſigned with his own hand; his giving me the free uſe of his rich and learned *Library*; under the *Sunſhine* of theſe *beams* (*darted* on me (*right Worſhipfull*) for *your* ſake) have I lately lived; ſo that, it may be expected ſomewhat of mine ſhould be *coloured* with *them*. indeed the *Argument* being an *Aſſembly* act, might therefore claim a peculiar *intereſt* in a *Prolocutours* religious Protection; but the former cauſes have invited, nay inforced me, humbly to deſire *yours*: Whoſe protection ſhould I rather beg then *his* that hath made me happy both in *affection* and *action*? ſuch is your known *goodneſſe*, as that it is not onely extended to me, but faſtened on all thoſe that *ſincerely* feare God (which makes the *publick Good*) with affections (like the *beames* of the *Sun*) immutable, unchangeable; marke the *rayes* of the viſible *Sunne*, how conſtant they are, being not moved at all by the *motion* of the *object*, but immoveably flowing from the *Body* of the *Sunne*; though bluſtering winds *tyrannize* in the ayre, and remove *it* a thouſand times out of his place in an houre, yet the *Sunne beames* keepe their *object* which they *enlighten*, and ſtirre not at all; in like manner, your *affections* (honoured Sir) like the *beames* of the *Sunne* remaine unmoveable where *they* are once fixed, though bluſtering winds have *tyrannized*, and toſſed *You*, your *Perſon*, your *good-name*, your moſt *godly*, moſt *humble*, and *devout Lady*, your well-governed Family, your great *eſtate*, &c. yet *your* pious *heart* and religious *affections* have remained *unmoveable*; witneſſe your *cheerfull* conſtancy to *your* Chriſt and *his* cauſe from the *firſt* to the *laſt*; this is that which (more eſpecially) adds unto my

hopes

hopes; nay, its *that* that makes me confident, that theſe few labours will find a *gracious* acceptance being humbly preſented to your *Indulgency* and *Gentleneſſe*. I conclude, fearing *prolixity*; the *Lord* of *Heaven* bleſſe *you*, and grant as *you* have beene heretofore *faithfull*, *juſt*, and *wiſe*; ſo *you* may continue to the *glory* of *God*, the increaſing of *his* Church, and the profit of his *People*.

Your Worſhips moſt humble *and*
faithfull, and in *Chriſt*
at command,

SAMPSON BOND.

TO

To the Christian and Judicious READER.

THose straines of Rhetoricke most take the wise, and affect the judicious eare, which expresse more by expressing lesse: wherefore, that I might affect thee, I will not (though I might) say much (unlesse it be in a little) of the cause of my writing; the truth is, I intend not to plead excuses; I hope, I shall not need it in this particular. If importunitie of friends (yea, of some Reverend Ministers) might have prevailed, it had ere now seen the light: if abundance of Tracts (upon this subject) might have hindred it, it had now and ever beene in the darke; in the former, *I saw an encouragement inducing a publication; and as the former was an inducement: so the* latter *can be (to me) no impediment; for, if so many have gone before me, should not I follow? why, should I sit still and doe nothing, when others have done so much? I resolve not to regard the carping Mate, or curious Reader, either of secret Heretick, proud schismatick, dissembling Hypocrite, or blind Atheist, who never with godly reverence regard the truth of Christ, or the dividing the Word of God aright. But if my sober friend shall urge, that the over-plus of printing, and excesse of Writers patronized by the greatest men, is enough to silence any mean and ordinary pens. It's true; in this scribling age tis too common, under pretence (not practise) of piety, to send worthlesse and empty Pamphlets*

abroad

abroad in great mens liveries, they know, their slimy Comets, although they make a great blaze, cannot move themselves without the helpe of the Moone, or some greater star to whirle them about the world; yet this, all this, is but vanity in Pamphlets, no tincture of good so much as intended. But for my part; as I dare not put my selfe into the ranke of the best deservers, so can I boast nothing (though I have since completed some points, which the shortnesse of my time then denied) of my present performance: howbeit, this much I will take upon me to affirme, that, as the subject I here present, is farre from all extremes, so mine ayme is nothing but publicke service, and common good. Books that presse *this way (the godly Reader will say) the more the better: no excesse of Writers, no over-plus of printing in such a case; it is impossible to surfeit, where it is lawfull to covet; as in these things wee may, nay we must. I much lament their sicke and diseased estate, who are cloyed with spirituall food; in this case, no man is more wofull, then hee that feels himselfe most full. I say no more (lest I say much, and not little) only this. Pray for mee in that I shall not cease to doe for thee, that thou maist be enriched and made more wise to know, and willing to doe what is good, and what the Lord requireth of thee, wishing thy best happinesse in Christ Jesus, in whom I am*

Thine, so farre as I may
further thee to him.

SAMPSON BOND.

A Sermon Preached before the Reverend the COMMITTEE of Divines the 20. of *May*, 1646. at their usuall place of meeting in *Westminster*.

ROM. 12. VERS. 1.

- I beseech you therefore Brethren, by the mercy of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.

MENTION is made by *Aristotle* of two Brothers (*Archilocus* and *Lycambes*) of different constitutions; *Archilocus* having sharpned his tongue, and dipped it in gall against his Brother, finds that it became not his condition (being a Brother) to upbraid; yet that his satyricall invectives might relish better, putteth his tongue into his Fathers mouth, and by an elegant *Prosopopeia* maketh him check *Lycambes* with those errors and sores, which was not fit that any but his Father should in such sort rub up; so, your Text, your Audience, and my limited time had beene fitter for a Reverend Father, then a sonne. We reade of an invention laid on *Tully*, how, that hee was to reade a grave and sober Lecture to *Clodia*, a Matron of much gravity

Arist. Rhet. c. 2.

Orat. pro M. Cœlio.

gravity and modesty; understanding, how that the exercise became not his years, rayseth up her old Grand-father *Appius Cæcus*, and out of his mouth delivereth a sage and fatherly admonition to her. In like manner (Reverend Fathers) receiving a command from you, and an intreaty, from your Text, I have willingly (though unworthy) been obedient to both, especially unto the intreatie, the subject of your command, in these words, *I beseech you Brethren, &c.*

In the Chapter immediately before, Saint *Paul* had spoken of faith; in this Chapter hee writeth of obedience, that the former might be fastned in their hearts, the latter manifested in their actions; such was the care and love the good Apostle had of their spirituall estate; true love hath a longing desire to enjoy the outward sight of what it most inwardly affects; this made *Moses* so importunate with God to shew him his face; this made our blessed Saviour so desirous to see *Jerusalem*; and this was that that made Saint *Paul* so earnestly to presse obedience, because it was a grace which he did inwardly affect; therefore he desires to behold the practice of it outwardly in the life, and Christian conversation of the people. Now, as true love is not onely in affection, but in action, so *Paul* doth shew the truth of his love; for he doth not onely inwardly desire it, but useth all good means to bring the same to passe, setting downe precepts of a godly life to be united in faith, and to the intent they may be effectuall, the great Apostle comes humbly, praying and begging them; *I beseech you Brethren for the mercy of God, &c.*

These words are a generall exhortation to a godly life, figuratively expressed, delivered in borrowed speeches.

Wherein we will observe two generall parts.

1. The manner, *I beseech you therefore Brethren by the mercy of God.*

2. The matter, *That ye present your bodies a living Sacrifice, holy, &c.*

First the manner or forme of speech presenteth to our spirituall view.

1. An Introduction, *Therefore.*
2. A courteous compellation, *Brethren.*
3. A holy and sweet insinuation, *I beseech you for the mercy of God, &c.*

First, the Introduction in this word *Therefore*; which maketh cleare way for the exhortation, not only looking backe upon the last verse of the chapter going before, *Rom.* 11. *verse* 36. *For of him, and through him, and to him, are all things, to whom be glory for ever, Amen.* But also it hath respect unto Election, Vocation, Justification, with the great comforts comming from them; all which are powerfully applyed unto the conscience, by this word *Therefore*; which brings us to our second particular part, the courteous compellation in this word.

Brethren. If it be demanded, who are meant by *Brethren*; Jew only, Gentile only, or both joyntly. *Object.*

The Jew for Nation and Countrey-sake; but Jews and Gentiles as Christians for the Gospel-sake. *Answ.*

No name so frequently occurreth in Scripture as this of *Brethren*, no love more often inforced then brotherly love; Nature her selfe kindleth the fire of brotherly love in our hearts, and God by the blasts of his spirit, and the breath of his Ministers, bloweth it continually; yet in many it waxeth cold, and in some it seemeth to be quite extinguished. If we would but remember, what our Apostle desired of the *Philippians*, and to what he exhorted the *Hebrews*, we could not but cry out, oh, how long have we forgotten our selves? of the *Philippians* he desireth, *that love might abound more and more*; the *Hebrewes* he exhorteth, *Let brotherly love continue*; but if Saint *Paul* were now upon earth Phil. 1. 9. Heb. 13. 1.

in his mortall body, and ſhould behold this Kingdom, and take a ſurvey of all the evils ſome doe, and what others ſuffer, *Paul* would caſt his exhortation into a new mold, and ſay, *Let brotherly love begin in you*; for were it begun, ſo many quarrels, ſo many factions, ſo many ſects, ſo many broyles would not be ſo farre from an end; oh, that the ſaying of our Apoſtle to the *Corinthians* did not ſo nearly concerne us, *Yee are yet carnall; for whereas there is among you envying, and ſtrife and diviſions, are ye not carnall and walke as men?* did we contemplate the badge, by which we ought to be knowne, brotherly and mutuall love, we would bluſh, wee then would know it were a worke of the great Deceiver, that they ſhould lift their hands up one againſt another for whom Chriſt ſpread his hands upon the Croſſe; let us conſider what *Abraham* ſaid to *Lot*, *Gen.* 13. *Let there be no falling out betweene mee and thee, for wee are brethren.* What *Plutarch* obſerveth is very true (i) that the neerer the tye is, the fouler the breach; bodies that are but glewed together, if they be rent aſunder, experience tels us, they may be made as faſt as ever they were. But bodies of fleſh and blood, if any cut, or rent be made in them, they cannot bee ſo faſt glewed, but a ſcarre will remaine; how much more in bodies tyed together by nerves and ſinews, not only of naturall, but alſo of ſpirituall Obligation, as all Chriſtians in generall? the Brethren of *England* and *Scotland* in particular, if there fall any rent or breach between them, it cannot be ſo fairely made up, but it will prove like the putting of *New Wine into old Bottles, both will be ſpilt*,

1 Cor. 3. 3

Jo. 13. 35. By this all men ſhall know yee are my Diſciples if yee love one another.

Gen. 13. 8

Plut. lib. de fraterno amore.

Virg. Æn. 2.

——*ruit Ilium et ingens*
Gloria Dardanidum.

And then after our many grievous ſtroaks, & wounds received, we ſhal bleed at the heart, and breath out our laſt gaſpe; wherfore, let there be no tinder of malice in our hearts ready

dy to take fire, upon the flying of the least sparke into it; oh, let us endeavour by all friendly offices so to endeare our selves to our Brethren, being Members one of another; nay, which is more, being Members of Christ Iesus, and so fasten all naturall and civill tyes by religious obligation, that wee alwayes keepe the unity of the spirit in the bond of peace; remember, oh, remember, how that our Father is the God of peace, our Blessed Saviour is the Prince of peace, our Comforter is the spirit of peace and love; God who is love, and of his love hath begot us, loveth nothing more in his children of love, then the mutuall and brotherly love of his children one unto the other; oh, let us hearken to the counsell of our wise and blessed Saviour, *Matth. 23. Yee are all Brethren, love therefore as Brethren, be pitifull, be courteous, not rendring evill for evill, nor rayling for rayling, but contrariwise Blessing, knowing that yee are thereunto called, that yee should inherit a blessing*; here, we see what our Redeemer would have us to be; beames of the same Sunne, meeting in the same center of brotherly love. But where is our obedience? wee turne the Adders eare to our Christ and his counsell, and in the Serpent we contend how we may poyson and sting one the other most. If Forrainers can put on the bowels of pitie, and sigh to see Brethren struggle in the same wombe; then Natives may weepe, when all the true Family of Love shall seeme to be extinct. In Saint *Lukes* Gospel, Christ demands this Question, *When the Sonne of Man commeth, shall hee find faith upon the earth?* may he not rather demand shall he find love on the earth? for the greatest part of men as if they had beene baptized in the waters of strife, are in continuall frettings, vexings, quarrels, schisme and faction. *Martial* writeth of two Brothers, betweene whom there was never any contention but this who should dye (not who should kill) one for the other.

Mat. 23. 8.

Luke 18. 8.

Mart. Epig lib. 1.

Nobilis hæc eſſet pietatis rixa duobus,
Quod pro fratre mori vellet uterq; prior.

Let theſe *Salamanders*, which live perpetually in the fire of contention, take heed leſt theſe Heathen riſe up in judgement, and condemne them to that eternall Lake, which admits not of one drop to cool either tongue or hand; marke
Matt. 5. 9. the contrary of our Saviours words, *Mat.* 5. If *Bleſsed are the Peace-makers, for they ſhall be called the children of God*; then, *Curſed are all Make-bates, for they ſhall be called the children of the Devill*; the like may be applyed from the
Prov. 6. 26 words of Gods ſpirit by *Solomon*, *Prov. 6. they that ſow diſcord amongſt Brethren, are an abomination to the Lord*; if ſo, then, let the contentious man tremble; for God hath him in abomination; on the other ſide let the Peace-maker rejoyce; for if they *That ſow diſcord among Brethren, are an abomination to the Lord, then they that plant love, and ſet concord among Brethren are his chiefe delight*: which conſtitutes our ſecond part, *viz.* the courteous Compellation. *Brethren*, leading us to our third part, the ſweet inſinuation. *I beſeech you by the mercy of God.*

In this laſt, of the firſt generall part, we will examine two things in particular.

1. The manner of the inſinuation. *I beſeech you.*
2. The Matter. *By the mercy of God.*

Firſt, the Manner, in theſe words.

I beſeech you. What can bee more powerfull, more forcible to allure and winn the hearts of men to obedience, which is meerly the Apoſtles end, then ſuch a ſweet expreſ-
Object. ſion? *I beſeech you.* If any object, and ſay, What neceſſitie was there, that *Paul* ſhould be thus humbly earneſt, they being Chriſtian Romans, people full of excellent knowledge, and to every good thing moſt willing?

Anſw. True, S. *Paul* doth write to them, who are endowed with ſpirituall gifts, to them, who by grace are willing; notwithſtan-

ſtanding *Paul* knowing that even the beſt men are ſluggiſh, and ſlacke to good things, and that they need forcible exhortations to move and ſtir them up; the Apoſtle therefore comes (like himſelfe) meekly. *I beſeech you*; and the Romans gladly and willingly receive his godly deſire; they ſay not (with prophane *Laodicea*) wee are rich, and know enough of theſe things; no, that had beene the way to have beene beggers for ever: yet wee know what hath beene; it was the exploded Argument; and it is aſſumed ſtill by ſome: (i) *nihil eſt dictum, quod non ſit dictum prius*: where, or what, ſhall wee heare, that we have not heard or known? This Objection, whether framed by the heart only (which is deceitfull) or by heart and tongue joyntly; bewrays ignorance, and want of knowledge in ſpirituall things. All men ſhould know, that the Scripture is like a plentifull Mine, in which the deeper wee dig, the vein of heavenly truths proves ſtill the richer; hence is it, that the Saints of God in all ages have complained of, and confeſſed their ignorance, and continually prayed with the man after Gods owne heart, *O teach me the way of thy ſtatutes, and open mine eyes, that I may ſee the wonderfull things of thy Law*: the *Romans* (to whom our Apoſtle directs himſelfe) knew that it was their duty to improve their talent of wiſdome, & ſpirituall underſtanding; ſo, it is the duty of every good man to improve his talent of knowledge, and ſpirituall gifts, according to that ſaying, 1 *Tim.*4. *to meditate on thoſe things he readeth, and heareth, that his profiting may appeare to all: and to grow in grace, and in the knowledge of our Lord and Saviour Ieſus Chriſt*; admit that the Chriſtian Romans ſhould have learned no new thing by divers of Saint *Pauls* Sermons, yet this would not have excuſed their groſſe careleſneſſe, in caſe they had neglected their duty " of hearing; for, inſtruction of ignorance is not the onely " end of hearing; there are many others; as, to glorifie God,

1 Tim.4. 15

2 Pet.3. 18

to

to countenance the Miniſtry of his Word by their preſence, to encourage others to the diligent and conſtant hearing of the Word, by their example, who happily may more need inſtruction then themſelves; againe, that men may be put in mind of thoſe things which indeed they knew before, but either forgot, or made as little uſe of them, as if they had never knowne them: Laſtly, to perform all religious duties in a better manner, that they may for the future receive more comfort in their private devotions, and more benefit by the publick Miniſtry of the Ordinances of our bleſſed Lord and Maſter; theſe or the like conſiderations made the true beleeving Romans, as joyfull in obeying, as their Apoſtle was humble in deſiring; and although by grace they were both knowing and willing, yet the deadneſſe and dulneſſe of their natures, to the beſt things, made way for this powerfull and ſweet exhortation to rouſe and ſtir them up. *I beſeech you*; this Phraſe denotes two good qualities in Saint *Paul*, gentleneſſe, and earneſtneſſe, both to perſwade the willing ſoule; this was his conſtant courſe.
2 Cor. 10. 1. I wil inſtance but in one, 2 *Cor.* 10. *Now I* Paul *my ſelf beſeech you, by the meekneſſe and gentleneſſe of Chriſt*; in theſe and the like paſſages Saint *Paul* is an example for the Reverend Aſſembly themſelves, and all other faithfull Diſpenſers of the ſacred myſteries of the Covenant of grace; gentleneſſe and meekneſſe are ſuch Load-ſtones that they draw, nay, pierce the hardeſt heart: ſo powerfull that they make a Rock drop tears; it is not the ſtorme of haile and rain that ratleth upon the tyles, and maketh ſuch a noyſe, but the ſtil kind ſhowre that ſinketh deepe into the earth. χοιλαίνει πέτραν ὕδατος ἐνδελεχεία We find by experience, that hee that maketh an inciſion in the body of a Patient, that hath tough and hard fleſh, putteth him to little or no paine at all; but if he mollifie the fleſh firſt, and then apply his ſharpe inſtrument, the party begins to be ſenſible, and ſhrinketh at it.

It

It ſeeems *Paul* was well acquainted with this truth; therfore that hee might doe good upon his hearers; he firſt makes their hearts tender (*I beſeech you*) and then pricks it. Now that which makes the heart tender, is not heat of paſſion, is not rage, is not the ſpirit of furie, but the ſpirit of meekneſſe. Doe not we ſee, that the ſoft drops of rain pierce the hardeſt ſtones, and the warme blood of a Goat, diſſolveth the Adamant, which the ſtrongeſt Axe cannot break: this faire and gentle meanes is laid downe by our Apoſtle, 1 *Cor.* 4. *What will yee, ſhall I come unto you with a rod, or in love, and the ſpirit of meekneſſe?* as if he had ſaid, for my part conſider me in my ſelfe; I had rather come in love, and meekneſſe. Nature ſeemeth to preſcribe this method; which always ſendeth a flaſh of Lightning, before we heare a clap of thunder; and nothing is ſtrucke, which is not blaſted before; Art doth the like, *Si fruſtra molliora ceſſerint, ferit venam*: for Phyſicians firſt miniſter weake and gentle potions, and as the diſeaſe groweth; apply ſtronger medicines. Good Surgeons, like *Machaon* in *Homer* ἐφ' ἕλκεα πάσσων, firſt, lay plaſters and poulteſſes to wounds and ſwellings, and never launce or burne the part, till the ſore feſter, and other parts be in danger: thus, S. *Paul* ſhewed himſelfe a skilfull Surgeon of ſoules: he knew deſperate remedies are never good, but when no other can be had; hee knew, that if the Romans were of a great ſpirit, and well given, they will not entertaine violent and compulſive remedies: if they be ill, cannot be amended by ſuch meanes, *viz.* extreame courſes; wherefore, that he might gently and comfortably move them with his finger, whom peradventure he could not wag, if he ſhould put his whole body and ſtrength; wiſely applyeth himſelfe, after this manner. *I beſeech you*: which brings us to our ſecond particular, of our laſt generall, the *Matter*.

Gal. 6. 1.

1 Cor. 4. 21.

Et afflatur omne priuſquam percutitur. Seneca, l. 1 de ira.

Homer l. 11.

Plin. nat. Hiſt. lib. 31 c. 7. uno digito mobilis, idem ſi toto corpore impellitur reſiſtens.

By the mercy of God. This is the matter, by which hee ſo humbly beſeecheth them; though we find by daily expe-

rience; that in God there are *miserationes multæ*, yet there is but one mercy, which is his essence, from whence issue *motus misereordiæ*, divers motions and acts of that infinit mercy; as there is but one spirit, yet divers gifts and graces of that spirit, so there is but one mercy, yet from that one mercy flow divers motions and acts: this mercy in God is infinite; and happy is it for us, that it is so; misery is infinite in us, we therefore stand in need of an infinite mercy; with this mercy *Paul* doth reason, that his earnest desire may bee effectuall; as if a mother should intreat her children by her wombe that bare them, and her paps that gave them suck: in like manner, *Paul* doth supplicate, *I beseech you by the mercy of God*: Oh, my Christian Brethren, then consider, is God mercifull, and shall man bee cruell; is the Master meek and mild, and shall the servant be fierce and furious; shall God give the Lambe in his Scutchion, and man the Lyon; if he who *ruleth the Nations with a rod of iron, and breaketh them in pieces like a Potters vessell, will not breake the bruised reed*, shall reeds break reeds: the sensible mercy which we daily receive from our Creator should teach the creature (of what degree soever, whether in the Mount or in the Plaine) mercy and compassion; these are vertues which our Lord Jesus himselfe richly setteth forth with a title of Blessednesse over them, and a large promise of great possessions by them, as *Mat.* 5. *Blessed are the meeke for they shall inherit the earth*: *Blessed are the mercifull, for they shall obtaine mercy*: these graces of meeknesse and mercy, are not more acceptable in the sight of God, than agreeable to the nature of man: witnesse our moist eyes ready to shed teares upon any sad accident, witnesse our tender and relentings heart, apt to receive the least impression of griefe. Why, hath God given us soft hearts, but to melt into compassion? why, moist eyes, but to shed teares, as well for the grievous affliction of others,

Mat. 5. 5.

Mat. 5. 7.

as

as our owne sinnes: what; shall not grace imprint that vertue in our selves, which nature hath expressed in the chiefe members of our bodies, and exemplified in the best creatures almost in every kind? if we examine, wee shall find, the meekest to be the best. Shall wee behold *Moses* among the Israelites: we reade of God sending this gratious testimony after him, that he was the best of men, because the meekest in all the earth: Shall wee behold Christ among the people, we heare him, *Matth.* 11. saying, *Learne of me that I am meeke and lowly in heart, and you shall find rest to your soules.* Shall we behold *Paul* among the *Corinthians*, the *Galatians*, and all others; we find him, *desiring all to put on the bowels of Compassion, Meekenesse, Mercy, and naturall Affection, &c.* so mercy and meeknesse were *Peters* (I mean the Apostle) way, which he went, to restore his countrey men the Jewes: for though they had murthered his and our Lord and Master, and much injured his fellow servants the Apostles, yet he speaketh to them as a Father, or a carefull Master, he telleth them indeed of their fault, but with much meeknesse and mercy, for, he aggravateth it not, that he might not drive them to desperate courses, but excusing it by their ignorance, he offereth them grace and pardon upon very easie termes, that grieving for their sinnes of a deeper dye, they would looke upon him by faith *whom they had pierced, and with wicked hands nailed to a tree*: thus far wee see, that in respect of men, the meekest are the best: so of other creatures; I will instance but in a few, the Prophet doth make way for mee in the eight Psalme, *All sheep and oxen; yea, and the beasts of the field, &c.* *David* speaking of the Beasts of the field, he instanceth in sheep, and oxen, which all know to be, not only the meekest and mildest of all the rest; but most profitable to man; therefore the best. The grand Philosopher testifieth, that the Master Bee either hath no sting at all, or never useth it: thus

Num. 12. 3.

Mat. 11. 29.

Act. 2. 23.

Psal. 8. 7.

alſo in reſpect of Beaſts, the tameſt and gentleſt are the beſt, *inferiora fulminant*, they are Lyons and Bears, that rore, yell, and tear e. In the next place, ſhall we ſearch the Heavens; the upper Region of the ayre is alwayes calme and quiet, they are the lower Regions that are ſtormy; men of baſer and inferiour natures are *boyſterous, tempeſtuous and abuſive*. The ſuperiour Spheres and thoſe ſtars fixt in them, move regularly and uniformly; they are the erra-
Planet. pro loco. tick and vagabond ſtars that wander from one Planet to another, and are without order; nay, there is an Antipathy between them, and *Regularitie* or *Vniformity*: Laſtly, let us looke above the Heavens; upon him *qui regit ſidera*, that diſtributes to the ſtars their ſeverall influence; and is the firſt mover of them all; He, even he himſelfe is ſlow in his proceedings againſt rebellious ſinners: for example, ſee *Jericho*; behold *Adam* and *Eve*, God was longer in deſtroying *Jericho*, then in creating the whole world. And when *Adam* and *Eve* had ſinned with a heigh hand, reaching the forbidden fruit, and eating it, it was the *coole of the evening before the voice the Lord was heard in the Garden*, and the voice that was heard, was of God *Walking, not running*. So true is that of *Moſes*, *Exod.* 34. *God is mercifull,*
Exod 34 67 *gracious, abundant in goodneſſe and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſinne.* Are all theſe Attributes in God, and can man be content to be without them, nay, to have the contrary dwell within him; to be mercileſſe, ungracious, abundant in ungodlineſſe and falſhood, keeping malice for thouſands, forgiving no man, &c. nay, which yet cryeth lowdeſt in the eares of God and man; thinking himſelfe innocent, righteous, juſt and good? Oh, let no man (much leſſe ſuch) ſtand too
Auguſt. confeſſ. l. 13. much upon his owne innocencie and integrity, *Væ laudabili vitæ hominum, ſi remota miſericordia diſcutias eam, woe be to the commendable life of men, if it be ſearcht into without*

mercy

mercy, and ſcand exactly: the *Cherubins* themſelves continually looke towards the Mercy-ſeat; and if wee expect mercy at the hands of the God of meekneſſe, wee muſt meekly ſhew mercy: wherefore you (eſpecially you) whom God hath exalted above your fellowes; remember that, no vertues are ſo generally commended as meekneſſe, and mercy; true wiſdome conſiſts herein, witneſſe the ſpirit of God, *Jam.* 3. *the wiſedome that is from above is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy and good fruits, and the fruit of righteouſneſſe is ſowne in peace of them that make peace*: no fruit of the ſpirit, ſo ſweet and pleaſant as this: on the contrary, no fruit of the fleſh, ſo tart and bitter as jealouſie and wrath, which God curſeth by the mouth of *Iacob*, *Gen.* 49. *Curſed be their anger, for it was fierce, and their rage for it was cruell*; but on the other ſide, bleſſeth meekneſſe by the mouth of our Saviour, *Mat.* 5. *Bleſſed are the meeke, for they ſhall inherit the earth*: when the earth was curſed, it brought forth thornes, and thiſtles, and briars, which are good for nothing, but to be burned: wherefore, as we deſire the bleſſing of God, let us take heed of thornes, and thiſtles, and bryars, they are fruits of a curſed earth: heare the counſell of Saint *Iames*. *Let no root of bitterneſſe remaine in you, that yee may receive with meekneſſe the ingrafted word, which is able to ſave your ſoules*; our roots of bitterneſſe are like ſo many Serpents, full of poyſon: and of all, wrath is the moſt fiery, which will ſet all in a combuſtion, if it be not quenched by the infuſion of divine graces, eſpecially the graces of meekneſſe and mercy. *Ariſtotle* briefly defineth it ἠρεμία ὀργῆς, the bridle of wrath; which becauſe it is a paſſion of all other moſt headſtrong, it requireth both a ſtrong curbe, and a skilfull Rider, how to prevent the occaſion of quarrels, and ſtop the paſſages of wrongs, to nip the ſeeds of diſcords; this is a worke for grace and wiſdome both, becauſe if anger take root, like

Jam. 3. 17, 18.

Gen. 49. 7

Mat. 5, 5

Iam. 1. 21

an inveterate diſeaſe, it will hardly be cured: *Seneca* ſtrikes the ſame note, though on a different ſtring, *in premis finibus hoſtis arcendus eſt; nam cum portis ſe intulit, modum a captivis non capit*, above all things, ſaith he, keepe the enemy from entring the Citie, for if he once thruſt his head into the gate, hee will give thee the Law, and not take it from thee. Certainely, the bone was never well ſet, that eaſily ſlips out of joynt; a man full of juyce and ſap of grace is like greene wood, which is long before it be kindled; mercy is not haſty, is not violent; it breaks no bones: yet there are ſome, who like beſt a reſolute Chirurgion, who be the patient never ſo impatient, will doe his duty, and quickly put him out of his paine; though in the meane time, he putteth the party to moſt intolerable torture: but, give me a tender hearted Chirurgion, who being to ſet an arme or a legge that is out of joynt, handleth it ſo gently, that the patient ſcant feeleth when the bone falleth in. Thus *Nathan* the Prophet handled King *David*, and by telling him firſt a Parable of a poor man that had but one lamb, &c. afterwards applying it unexpectedly to the King himſelfe ere he was aware, ſet not his body, but his ſoule in joynt. Conſider a little the rule laid downe by the Prophet *Micah* 6. *Hee ſheweth thee O man, what is good, and what the Lord requireth of thee, to doe juſtice, and to love mercy.* Solomon hath a ſaying appliable hereunto. *Bee not juſt overmuch*, cut not too deepe, nor launce too farre? *Ne exceedat medicina modum.* It is better to leave ſome fleſh a little tainted, then to cut away any that is ſound. It is more agreeable to Gods proceedings to ſave a whole Citie for ten righteous mens ſake, then after the manner of Romans, when there was a mutiny in the Campe to pay the tythe of Juſtice, by executing every tenth man through the whole Army. I am not againſt the cutting off a rotten Member to preſerve the whole Body: when the onely means to ſave the

2 Sam. 12 3,4,5,6,7.

Eccl. 7,16

the pure blood about the heart, is to let out some of the corrupt blood in other parts, he is a cruell Physician that will not pricke a veine. I am not, for an equality between the Conquerour, and conquer'd; yet, I am for mercy. *Principi non minus turpia multa supplicia, quam medico funera.* It is as great shame for a Magistrate, as for a Physician, to have many dye under his hand. Let the clap fright all, and the thunder-bolt strike but a few, *viz.* the fattest of the Beasts for sacrifice? make the chiefe Authors and Ring-leaders a sinne-offering for the rest, and an example to all. This moderation *Tully* used in the repressing of *Catalines* Conspiracy; this moderation victorious *Alexander* used in punishing the rebellion of *Articinæ*: this moderation *Scipio* used in *disciplinating his Army*: so, *the religious and fortunate Commander of our Parliament Army*, (who like Lightning in a moment hath appeared from one part of our Kingdome to the other, and nothing was able to withstand him) hath used this holy and sweet moderation, not onely with his owne, but with the adverse party: the very enemy call him friend; as if they had all read that divine sentence of *Seneca*, *Divina potentia est gregatim, ac publice servare, multos occidere, et indiscretos incendij & ruinæ potentia est*, to kill men pell mell, and murder multitudes together; is like rather a ruine of a House, or the devouring of a common fire, then a moderate execution of Justice: But on the contrary, to save whole multitudes of men, and that together from death and destruction, is an eminent worke of divine power: hereunto accordeth that saying of Saint *Paul*, *Rom.* 12. *Weepe with them that weepe, put on the bowels of mercy, kindnesse and meekenesse.* The sound Christian is not like the iron instruments of Chirurgions, that have no sense at all of the intolerable paine which they cause in the part pricked or launced; But like *Zeleuchus*, who put out one eye of his owne, when hee sentenced his son according

Cass. ex Jun. Grat. not. in Tac.

Salust. in conjur: Catil.

Quintus Curtius de gest: Sir *Thomas Fairfax.* Some that have accurately observed his demeanour, attribute his miraculous victories to nothing more then his extraordinary, and admirable devotion.

Senec. lib. 1 de Clem.

Rom. 12. 15.

to

to the Law to loſe both his eyes: ſee this compaſſion in God himſelfe; if God, who is void of all paſſion, is yet full of compaſſion, ſo full, that hee doth never pronounce the dreadfull ſentence of deſtruction againſt any Perſon, or Perſons, without great regret, and ſeeming reluctation, as Hoſ. 11:8: *Hoſ. 11. How ſhall I give thee up O Ephraim? how ſhall I deliver thee O* Iſrael? *how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? my heart is turned within me, my repentings are kindled together? I will not execute the fierceneſſe of my anger;---For I am God, and not man, &c.* Now this God of all, that is ſo full of regret and reluctation, ſo full of compaſſion and mercy unto all; ſhould teach us all to bee compaſſionate, and mercifull; Let us never looke, that God will have mercy on us in Heaven, if we have not compaſſion on him here, calling for food, in his almoſt ſtarved; ſighing for houſe and home, in his baniſhed; groaning for eaſe in his burthened; mourning for liberty, in his impriſoned; crying for pity, in his grievouſly afflicted and tortured Members. So wee paſſe from the firſt generall part of the Apoſtles meeke and earneſt exhortation (*I beſeech you therefore, Brethren, by the mercy of God*) unto the ſecond generall part. *That yee preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.*

In this laſt part of the verſe, Saint *Paul* doth deliver the matter of his earneſt exhortation; which is to this effect: that the Romans to whom hee writes ſhould conſecrate themſelves wholly to the worſhip and ſervice of God; that they would ſhew themſelves obedient unto his commandements, reſigne up all unto his wil, though never ſo adverſe to their owne wils. In theſe words, we will handle divers parts in particular.

1. *Act.* Present.
2. *Persons presenting.* Yee.
3. *Object.* Bodies. Your bodies.
4. *Manner of the Presentation*, as a sacrifice,
5. *Properties of the sacrifice:* 1 living; 2 holy. 3 acceptable; 4 reasonable service.

First, the *Act*, present. Some render the word *Officer*; if wee take the word so, wee must consider, how; for, there is a two-fold Offering, the one of gifts, the other of sacrifices: if the word Offer, which is rendred by some, may stand; we are not in this place to understand gifts, but sacrifices. But (in my judgement) *present* is a most proper and convenient word, if taken aright; that is, so present, as to bee offered in sacrifice; for, the sacrifices were first presented at the doore of the Tabernacle; and then offered up: so, wee must first present a knock at the doore of the Tabernacle, ere that our hearts can be offered up; indeed, in what place soever wee seeke God, we shall be sure to find him to our comfort and protection; for God is Omni-present in all places to be found of them that seeke him faithfully, as in the *Psal.* 139. *Thou art about my bed, and about my paths, and spiest out all my wayes:* yet there is a particular place appointed, more especially for Christians to present and offer themselves before the Lord; and that is his Sanctuary or house of prayer, the Church of God; as wee reade *Deut.* 12. *in that place which the Lord your God shall chuse to put his name in, in that his habitation shall yee seeke him:* all sides grant, that, this is an expresse Law, requiring Christians to seeke the Lord; and that there is a proper and peculiar place intimated by the words: but the difference is onely concerning the Law; some would have it meerly judiciall and ceremoniall; and so, bound the Jew

Part. 1.
Heb. 5. 1.
Psal. 139. 2.
Deut. 12. 5.

only for a time to seeke the Lord in his Sanctuary, *sed quia non legimus non credimus:* becauſe we find no ſuch thing in the Scripture we beleeve it not: we are ſo farre from finding it there, that before, in, and ſince the Primitive Church, it hath by all ſound and faithfull Chriſtians been imbraced as an expreſſe Law, morall and perpetuall, binding the Chriſtian for ever, to preſent and offer himſelfe before his God in the houſe of prayer, being the place of his more eſpeciall dwelling: in a word, they that refuſe to come thither, may as juſtly be termed profane perſons, as ever *Eſau* was; who becauſe he was *procul a fano*, far from the Sanctuary, therefore, farre from Gods protection, *Prov.*8.

Prov. 8. 33 *If bleſſed is the man that heareth him, watching daily at his gates and giving attendance at the poſts of his doors: then curſed is the man that heareth him not, daily watching at his gates, and giving attendance at the poſts of his doores:* but thoſe that will

Prov. 9. 5. not watch his gates, nor attend his doors; *Solomon* gives them this counſell, *Prov.*9. *forſake your way, yee fooliſh, and yee ſhall live, and walke in the way of underſtanding:* So I

2 Part. paſſe from the *Act* preſent, unto the Perſons preſenting, *Yee.*

Yee. The perſons preſenting, are not onely the Romans, but all true beleevers in all places, and ages; for though the Epiſtle be intituled to the Romans, it will not therefore follow, that it concernes us not: for whatſoever things were

Jam. 2. 12. written before time, were written for our inſtruction: hence it is that Saint *James* ſaith, *ſo ſpeake yee, and ſo doe, as they that ſhall be judged by the Law of Liberty:* that is, he will proceed according to his Word written.

Wherefore, let us be circumſpect, and labour that our

Rom. 2. 16 ſpeeches and actions may be ſuch', that they may be agreeable to the Goſpel. God (ſaith the Apoſtle) ſhall judge the ſecrets of all men in that, according to my Goſpel: there is not a word that Chriſt ſpeaks, but it ſhall judge. Let us therefore pray, that the Lord would ſet a watch before our

tongue

tongue, and before our Actions; forasmuch as he ſpeaks not in vaine, that is judge that ſpeaks, ſaith *Solomon*, *Prov.* 13. *He that deſpiſeth the commandement ſhall periſh*: that is when God hath revealed his will in matter of duty, for the direction of life (for that he cals the commandement there) now if a man come to deſpiſe this, he ſhall certainly periſh, ſaith *Solomon*. Prov. 13: 13.

If any demand, when doth a man deſpiſe the comandement. *Object.*

When a man accounts a thing as nothing, we ſay he doth deſpiſe it; as ἐξουθενεῖν deſpiſe not propheſying: the word is account it not a thing of nothing, account it not a ſlight matter; therefore when in ſpirituall things a man accounts the Law of God below it ſelfe, that is, when hee maketh it not the chiefe direction of his life, then hee accounts it as a thing of nothing, and deſpiſeth the Law, which is *præludium perditionis*, the preſage of periſhing. But theſe things I am compelled to leave to your meditations, having ſundry other points to handle. I fall upon the next, the Object. *Anſw.*

Your Bodies. In time of the Law, it was not your owne bodies, but the bodies of others, (i) the legall ſacrifices were of cattell, of ſheepe, of birds, but now ſince Chriſt, in time of the Goſpel, not the bodies of Beaſts, or any other, but our bodies muſt be preſented. Aske me, what is meant by bodies. The mortifying of our luſts, and riſing againe to newneſſe of life. By *Body* is not meant the body only, but the whole man, body and ſoul; ſo that a part is onely put for the whole. We reade the like of the ſoul, *Ezeck.* 18. *The ſoul that ſins ſhal dye*: that is, body and ſoul; ſo then, in one word, by *Bodies*, is meant our ſelvs bodies and ſouls, and al the parts and faculties thereof, eſpecially of the ſoul and her faculties. Firſt of the ſoul, according to that of the Prophet, *with my ſoul have I deſired thee in the night*: yea, *with my ſpirit within me will I ſeek thee early*. God is that which ſhould be printed in the heart of a Chriſtian man: God and the name of God, 3 Part. Synecdoche. Ezek. 18. 4. Eſay 36.8, 9.

should be that upon which the affections of the whole soule ought to be fixed: our place and seate in this world is (as it were) between earth and heaven; heaven above us, earth beneath us; now the question is, which way our heart looketh; it may bee downe-wards to *Iericho*, to the earth, and the vanities thereof; and so we shall runne a course of ruine and destruction: it may be towards *Ieruſalem*, to Heaven, and heavenly solidities; and so wee shall run the course of peace and salvation. Wherefore it is God (we see) that our soules should breath after; nay, our God hath made us for himselfe, and our soules, of themselves, are restlesse till they returne to their God. The soule is then in its perfection, when it may truly be compared to a Circle: A Circle is said to be a most perfect figure; for this reason, because the Line that beginneth in one point, goeth round, till it returne into the same: so, the soule of man, is then in its greatest perfection, when it returneth to his beginning, to his God; reflecting it selfe altogether backe againe upon his Maker; till then the soule is in no quiet at all. This the good man knows, that there is no more rest for the soul out of God, then there is for a stone in the Ayre: hang but a stone in the ayre, and doe but remove that that holds it there, and it will never rest, till it come to the earth: so it is with the soule of man, try it all fortunes, and states, and conditions in the world, and it will rest in nothing, till it come to its center, his God: to this purpose, the *father* and the *sonne* are fit examples: first *David*, Psal. 144. having prayed for many temporall blessings in the behalfe of his people; that their sonnes might be tall and valiant; their daughters amiable and faire; their oxen strong and laborious; their sheepe fruitfull; that there might be no invasion by forraine enemies, nor any lamentation in their streets; at length windeth up all with this conclusion: *Blessed are the people in such a case*, no more, but blessed are

Psal. 144. 12, 13, 14, 15.

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the people in such a case; when his soule enjoyed all that it could desire, it was still restlesse; therefore in the last part of the 15. verse, hee comes upon the necke of his conclusion, with words of correction, correcting his former speech, and revoking his words, as if hee had spoken otherwise then well. *Yea rather* (saith he) *Blessed are the people that have the Lord for their God*: Now, not till now, his spirit is at rest, his soule being fixed upon the Lord his God. So *Solomon*, when he beheld all the workes of his hands, and the delights of his life, passed this censure upon them, *Eccles.* 1. *Vanitie of vanitie, all is vanitie*, and worse too, *vexation of spirit*: in the end, the good spirit summes up all, *Feare God, and keepe his commandements*. Now, when his soule is setled upon his God and his Commandements, it is at peace and rest. So then, as we said before, let the soule be tryed in all the fortunes and conditions in the world, and it will rest in nothing, till it come to its God. God then, is the object, upon which our soules should be set; wee should alwayes have an eye to God, labouring to approve our selves to him, that our soules may rest with him; that wee may enjoy the light of his countenance here, and the fulnesse, and brightnesse of his glory hereafter: thus, by bodies is meant, bodies and soules; especially, as we have heard, the soule. Now, not only the soul in general is meant; but also, all the parts and faculties thereof in particular. Eccles. 1.6

Wherefore, if any demand here also, what are the parts, and faculties of the soule; that they may know how to present them to God. *Object.*

Though there are many, I can mention but a few: time would fayle me, to speake of many. *Answ.*

First, there is the Act of the understanding, the intellectuall part, *viz.* the *Remembrance*, our remembrance is a facultie of the soule, which ought to be had in holy use, and great esteeme; it was so with the Prophet *Esay*, as I 1. Faculties

ſhewed before, *Eſay* 26. *Our remembrance is towards thy name:* This Chapter is a ſweet ſong of the Prophet con-
Verſe 8. cerning the reſtauration of the Jewes, and in this verſe *Eſaiah* maketh a good uſe of the act of his underſtanding, of his remembrance, that noble facultie of his gracious ſoule; ſaying, *our remembrance is towards thy name. Eſay* ought to be looked on by us, as an example of our imitation: and though wee can never over-take him, yet we ought to follow after him; this ſhould bee one thing, which a Chriſtian ſhould take ſpeciall care of, that our memories ſhould not be like ſives, to let out the cleare water, and to returne the graines and the dregs; wee ſhould not have that treaſury to preſerve rubbiſh, but to keepe and preſerve our Jewels: Remember *Mary, ſhee treaſured up thoſe things ſhe heard in her heart*: wherefore? doubtleſſe for theſe reaſons, that ſhe might lay up the remembrance of God there, that ſhe might be alwayes thinking upon God, that ſhe might be breathing out prayers to him, and prayſes of him, in returne of his mercy: take notice of *Solomons* adviſe, *Remember thy Creator* (ſaith he) *in the days of youth*: that is, begin betimes, hold on, and never be weary of this; therefore this ſhould be a thing, that wee ſhould often inure our ſelves unto, not to put the thoughts of God from us, or to thinke they are too ſad and ſerious, and ſo to account them as unwelcome gueſts; but we ſhould rather often bathe our ſelves in theſe ſweet thoughts; in meditation and remembrance of God: this is one part, and facultie of the ſoule.

2 Faculty. There is an act of the will and affection, *viz.* Deſire, which is an other part and faculty of the ſoule. A true deſire, is one of the ſweeteſt acts of the affection; we heard before of *Eſay*, and the Jews; *the deſire of our ſoule* (ſay they) *is toward thee:* this was in one part their Chriſtian Badge, by which their God knew them, and loved them, and paſt by doubtleſſe many faylings, and infirmities which were inci-

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dent to them. The life of *Esay*, and these Jewes is a perfect samplar of many vertues, which the spirit of God hath pricked out for us to imitate and follow; that our desires might be always breathing out, & flaming up towards heaven; that in case we cannot obtain a full perfection in grace, and heavenly vertues; yet, whatsoever we come short in otherwise, to make it up in abundant desires, longing desires, ardent desires; in any case, not to come short of that; which will make an excellent and comfortable supply, for much want, defect, and imperfection; this facultie of the soule, *Desire*, is an Argument of a gracious heart; desire is that (if there be truth in it, be it in the lowest degree of it) which is an evidence of spirituall life: we must know, there cannot be truth of grace, where there are not unfaigned & hearty desires towards *God*: desires to approve our selves to him, desires to walke with him in our whole course, desires to be defective in nothing: againe, the desire of *God* is that, that maketh some union with *God*. It is impossible for the heart to love *God*, or to love grace, except it desire *God*, and desire grace: for desire is nothing but a configuration of love: it must needs be therfore that where there are desires towards God, and desires of grace, there is somewhat of God formed in that person, there is somewhat of grace begun: this is a second part and faculty of the soule, which Christians should take speciall care to cherish, and willingly practise.

3 Faculty.

There is endeavour, constant endeavour, which is another part and facultie of the soule: the good people in that 26 of *Esay*, cry out, *Our soule hath desired thee in the night, and our spirit also shall seeke thee early*: the soule of a good man, of every good man, desires God in the *Evening*, and his spirit will seeke him *early in the morning*. *Solomon* gives the reason, *Pro.* 27. *Who can tell what a day will bring forth?* it may be *albus*, it may be *ater dies*, it may be a white, a happy, a comfortable day: may be a blacke, a dismall, a dolefull day: so,

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who can tell, what a night may bring forth, whether judgement, or mercy; whether good, or bad events; therefore to prevent the worse, tis good to make sure worke for our owne safety, namely that our soule desire him in evening, and that our spirit seeke him early, and then come what will come, all shall bee for the best, God will
Rom. 8. 28 turne it all to good, *Omnia cooperantur, &c. Rom. 8. all things worke together for good to them that love God.* Now, when the Jewes say, our soule shall seeke thee in the Evening, and our spirit shall desire thee early: these words *Evening* and *Early* doe expresse not onely *Desire*, but *Endeavour*: which sheweth, that the one is not to goe without the other, our desires must be joyned with enquiries and endeavours, searching after God, to see if wee may by any meanes find him out, that wee may know what is the way of his good-will, and pleasure: whether wee are in the way of life, whether wee are effectually called, whether wee are in the state of grace, whether we have any part in the promises of salvation: except there are continuall endeavours, the suspicion is too palpable, that the desires are ineffectuall desires, and empty desires, and not those that argue any life and truth of grace; but when our desires are joyned with these bestirrings of the soule, to seeke after Gods to search him out in his Word, and his Ordinances, to find his steps and his goings, and so to walke with God, maintaining a holy communion with him, that is a sweet act of grace, and an evident ratification of the truth of it: so then, those that desire to present their bodies to the God of *Mercy*, know not only what to doe, but what is meant by *Bodies*, *viz.* bodies and soules, together with all the parts and faculties thereof, especially of the soule, and her faculties: as yet, wee cannot take our leave of this particular part. Because it may bee justly demanded, Why did Saint *Paul* exhort the Romans *to present their Bodies*, and not their soules, *the nobler part*.

Because,

Anſw. Becauſe the Body is an inſtrument of the Soule, in the outward worſhip and ſervice of God, and becauſe the affections of the heart, are manifeſted by the body.

2. Becauſe Chriſtian *People* ſhould know, that, that God which hath made both (*i.*)body and ſoule; doth require the facuſties of both to ſerve and worſhip him. Yet, with what penuriouſneſſe, penuriouſneſſe of devotion, penuriouſneſſe of reverence doe many Bodies meet him, in his Sanctuarie, the place of Gods worſhip and publike ſervice; *Deus ſtetit*, ſaith *David*, *Pſal.* 82. *God ſtandeth in the Congregation*; doth God ſtand there, and wilt thou ſit, ſit, and never kneele? I would ſpeake ſo, as the World ſhould not know, whom I meane; yet ſo, as that they whom it concernes, might know I meane them; I would ſpeake; for I muſt ſay, that there come ſome Perſons to *the Houſe* of prayer, and Perſons of example to many that come with them, of whom, no man ever ſaw maſter or ſervant kneele at any part of divine Service. *David* had ſuch a zeale to Gods ſervice, as that, he was content to be thought a ſoole, for his humility towards the Arke. St. *Paul* was content to be thought mad, for his humility to the Goſpell. So was our bleſſed Saviour himſelfe, not onely by his enemies, but by his owne friends and kinsfolke. Indeed *Tehillim*, which is the name of the *Pſalmes*, and of all cheerfull and hearty ſervice of God, is *Halal*, and *Halal* is *inſanire*, to fall mad; And, if humilitie in the ſervice of God here, be madneſſe, I would more of us were more out of our wits, then we are; St. *Hierom's* rule is not onely *frequenter orandum*, to come often to prayers, but *flexo corpore orandum*, to declare an inward humiliation by an outward: miſtake me not (I beſeech you) I ſpeake not this, as if I *ſtood* for *bowing* at Altars, ſtockes, and ſtones, or for complementing with the name of *Ieſus*, &c. the reliques of *Baal*; as, I am not for theſe; ſo, neither am I, for the proud and unmanPſal. 82. 1.

Act. 26. 24. Io. 10. 20. Mar. 3. 21.

nerly poſtures of ignorance, fraud, and weakeneſſe, *&c.* the fragments of *Beli-ingual*. As our comming to Church is a teſtification, a profeſſion of our Religion, to teſtifie our fall in *Adam*; ſo, this part of our Text now in hand, doth appoint us to fall upon our knees, *preſent your bodies*, worſhip God with them, *genuflexio eſt peccatorum*, kneeling is the ſinners poſture; if thou come hither in the quality of a ſinner, (and if thou doe not ſo, what doeſt thou here, the whole need not the Phyſitian,) put thy ſelfe into the poſture of a ſinner, kneele; the man after Gods owne heart, did delight in it; and therefore, the more, becauſe it was a note of humility. *Let us come hither* (ſaith the *Kingly Prophet*) *Let us be here*; what to doe; *Let us come and worſhip*; how, will not the heart ſerve? No; *Let us fall downe and kneele before the Lord our Maker*. The inward affection of humility, was rooted in the heart of this good and godly man, yet, that is not enough, hee is not content, nor quiet in ſoule, till his inward humiliation be declared by an outward, the like we read, of our Saviour, touching repentance;

Mat. 3. 8. *Mat.* 3. 8. *Repent, and doe workes meet for repentance*, as if he ſhould ſay, Let repentance, which is an inward affection of the heart be declared outwardly, manifeſted, and made appeare by ſome worke (*i.*) by ſome outward teſtimony meet for ſuch an affection in the heart. In like manner, though humility be a bleſſed affection of the ſoule; yet, is it to be declared by the body. Humilia ion is the beginning of ſanctification; and as without ſanctification (which is holineſſe) no man ſhall ſee God; though (like the moſt diligent Chriſtian) he pore whole nights upon the Bible; ſo without humility, no man ſhall heare God ſpeake to his Soule; though (with the beſt of men) hee heare many Sermons every day. As many therefore as deſire, that God ſhould improve, and advance their ſanctification, to the beſt perfection; Let them pray for humility in their ſoules,

practiſe

practiſe it with their bodies, that their God that hath made both, may be glorified by both, which conſtitues our third part, the Object, *Your bodies*: the fourth is the manner of the preſentation.

A Sacrifice. Sacrifices are either legall, or evangelicall, a legall ſacrifice is a holy action inſtituted by God, wherein ſome irrationall creature was offered, by the killing and offering whereof, Gods will, and ſoveraignty, and mans thankfull obedience was ſhewed. In this place, St. *Paul* doth not intend any legall ſecrifice, but onely that ſacrifice which is evangelicall; and that, is alwayes of grace; either univerſally, or particularly; firſt, univerſally, ſo is onely the ſacrifice of Chriſt, *Who is the Lambe of God that taketh away the ſinnes of the World.* Secondly, the ſacrifice evangelicall of grace particularly; is a framing, and faſhioning to good workes, which are called ſacrifices, *Heb.* 13. And ſo, *Sacrificium*, is *ſacrum factum*, an holy act done by faith, whereby we mortifie ſinne, and walke in newneſſe of Life; for the ſacrifices of the old Law, were ſhadowes, not onely of the body, which was Chriſts ſacrifice on the Croſſe; but alſo types of our ſpirituall ſacrifices; as thus, there were meat-offrings, which were a type, of our Almes-deeds: there were drinke-offerings; which were a type, of our penitent teares: there were peace-offerings; which were a type of our praiſe and thankesgivings: there were heave-Offerings; which were a type of our heavenly deſires and affections: and there was the whole-burnt-Offering; which was a type, of Martyrdome for the teſtimony of the Goſpell of Jeſus Chriſt: thus then, we ſee, that the ſacrifices of the old Law were ſhadowes not onely of the body, which was Chriſts ſacrifice on the croſſe; but alſo types of our ſpirituall ſacrifices, which we are to preſent to God; Aske me how they are to be preſented. Some are to be preſented with ſalt, and ſome with ſalt and fire, according as the ſacrifice ſhall bee, 4th. part.

in ſome ſacrifices of the old Law, wee find that there was fleſh in ſome wine, in ſome oyle, in ſome meale; but in all, and with all ſalt was offered, ſo all ſpirituall ſacrifices (if we will they ſhall be ſacrifices of righteouſneſſe) muſt have in them ſalt, (*i.*) diſcretion: among many examples, we can but examine (the time failing) but one or two. Firſt, if a man be called to ſuffer; hee is in the firſt place to conſider, for what hee ſuffereth; for all are not Bleſſed as Martyrs, that ſuffer; only thoſe that ſuffer according to our Saviours direction, for righteouſneſſe. Bleſſed, indeed moſt bleſſed are they that are perſecuted for righteouſneſſe-ſake, not thoſe that are executed as Malefactors; for Murder, Felony, Blaſphemy, Schiſme, Obſtinacy or Fancy; none dyeth a Martyr, but hee who dyeth for the faith, by which the juſt liveth. If a Jew be ſcourged to death, for the abrogated rites of the ceremoniall Law: or a Jeſuited Papiſt hanged, drawne and quartered, according to the penall ſtatutes of this Kingdome, for treaſon againſt the State, in the Popes quarrell: or if an Anabaptiſt be burnt to aſhes, for his fanaticall and fantaſticall revelations; hee is the Popes or his owne ſacrifice, hee dyeth the Popes, or his owne Martyr, not Chriſts: becauſe, it was without ſalt, being ſo, it muſt be unſavoury (*i.*) lame and maimed, ſuch as God doth utterly reject, and finally diſpiſe.

1. Exam. gener.

2. *Exam.* There is a ſacrifice of the inward man, of the heart; this ſacrifice is to be ſeaſoned, not onely with ſalt, but with fire (*i.*) uncorruption: Now, this ſacrifice of the heart, is two-fold; either contrite, or divided; the divided heart, is a ſacrifice moſt abominable; *cor diviſum* a heart parted, and divided within it ſelfe God cannot abide, I will give you an inſtance; it is ſaid of *Saul* in the 1. *Sam.* 28. 6. that hee tryed all wayes to ſeeke the Lord, and the Lord would not be found of him, nor anſwer him, neither by dreames, nor by *urim*, nor by Prophets: how comes this,

this to paſſe? the Anſwer is eaſie, *Saul* preſented a ſacrifice without fire, hee had a cloven heart, and then, *non videtur fieri quod non legitimè fit*, that which is not done rightly and ſincerely as it ought to be done, is counted as not done in the ſight of God; *Sauls* ſeeking of God is counted as no ſeeking, becauſe it was not in ſincerity, but in hypocriſie, his ſacrifice was full of corruption; like that of *Agag*, and the *Amalakites* cattell; pretending devotion, when he did it for gaine; wherefore the Lord diſpiſed the ſacrifice, and hewed the ſacrificer in peeces; a moſt juſt reward, for all thoſe, that ſerve the Lord for their owne ends, (to be carnally minded in ſpirituall affaires, is πάθος ἀτιμίας (as the Apoſtle ſpeakes) an affection of diſhonour, and doth diſcover a kind of baſeneſſe in Gods ſervants, to ſeeke him onely for their owne ends.) We may ſee the like in another kind, 2. *Kin.* 17. it is ſaid of the *Samaritan Aſſyrians* that mongrell brood, *That they feared the Lord, and ſerved their owne Gods alſo*, and the next verſe ſaith; *they feared not the Lord at all.* How, can theſe things hold, *viz.* feare, and not feare? *Anſw.* they preſented a ſacrifice without fire, their hearts were parted within them, and therefore their feare of God is counted as no feare of God, becauſe it is no ſincere feare of the Lord, had they truly feared God, they ſhould never have need to feare their owne Idols; for hee that truly feareth God, hath this *Bleſſing*, that he ſhall need feare nothing elſe but God in this ſervice of God; as contrarily, he that feares not God hath this *Curſe*, that God will give him ſuch a trembling heart, that he ſhall feare every thing, but God; as thoſe people did: wherefore, God (as with *Saul*) hated their ſacrifice, and the ſacrificers he made a ſubject of his wrath, fuell of his fiery indignation, till that they were conſumed to aſhes; hence, we find, that God cannot abide *cor diviſum*, a *cloven heart*, a heart parted and divided within it ſelfe. But, The other ſacrifice, viz. the contrite heart, this

2. *Reg* 17. 32. 33.

is as *amiable*, as the other was *abominable*. God dearly loves *cor contritum*, *a broken heart*, a heart rent and torne with griefe, and ſorrow for ſinne, he who is diſpleaſed with himſelfe, becauſe hee hath diſpleaſed his gracious God; hee whoſe ſpirit grieveth, becauſe he hath grieved Gods holy ſpirit; hee who becauſe hee hath done that which God abhorreth, *abhorreth himſelfe in duſt and aſhes*; hee who when God hath chaſtned him for his ſinnes, kiſſeth his heavenly Fathers rod, and acknowledgeth that he deſerveth farre ſmarter blowes then thoſe which he yet feeles; he who *goeth mourning all the day long*, and will never be at peace with himſelfe, till he hath made his peace with his maker; hee who alwayes feeling the weight of his ſinnes, ſigheth and groaneth under them, and never ceaſeth to offer up prayers and ſupplications κραυγὴν ἰσχυρὰν, *with ſtrong cryes and teares unto God*, till he be eaſed of them. Are we ſuch ſacrifices ſeaſoned with this fire of uncorruption and contrition, are we ſuch contrite ſinners? Alas, Alas: we, often in ſtead of denying ungodlineſſe and worldly luſts, have with *Peter*, denyed our Maſter; oh, but doe wee weepe bitterly with him, and (as he) whenſoever he heard the Cock crow after the denyall of his Maſter, fell on weeping afreſh; ſo, doe the *Wounds* of our Conſciences *bleed afreſh* at the ſight of every object, and hearing of every ſound, which puts us in mind of our *crimſon ſinnes*? Oh remember, how that we have polluted our beds with *David*; but doe we cleanſe them as he did? doe we make our *couches to ſwim with teares of repentance*? wee have entertained with *Mary-Magdalen* many foule ſinnes, like ſo many uncleane ſpirits; but have we broken a box of pretious oyntment upon Chriſts head, or kneeled downe and waſhed his feete with our teares? if we have done ſo, then, we are ſacrifices rightly ſeaſoned, then, we are contrite ſinners indeed; when our hearts are rent and torne with griefe for ſinne, with remorſe for iniquity

Heb. 5.

quity; God then beholds us with his pure eyes; this, is comfort, great comfort: becauſe, God never caſteth his eye upon any, but he ſetteth his affection upon him: and he never ſetteth affection upon any without an intention of bleſſing him, ſo then the Chriſtian man, whoſe heart is broken, whoſe heart is rent and torne for tranſgreſſion, is the onely happy, the onely Bleſſed man; true, hee is ſo, if his ſacrifice of uncorruption and contrition, be alſo ſeaſoned with diſcretion; for a broken ſpirit and contrite heart, is a ſacrifice neceſſarily wanting the ſalt of diſcretion: for, even godly ſorrow muſt not exceed; the Rivers of Paradiſe muſt be kept within their bankes; A man may prick his heart for his ſinne, nay wound it, but hee muſt not kill it; hee may dive deepe into the waters of *Mara*, but not ſtay ſo long under water till hee be drowned: hee that hath grievouſly wronged Gods juſtice by preſumption, let him take heed that he doe not more wrong his mercy by deſperation; his ſinnes be but finite, but Gods mercy, and Chriſts merits are infinite, which brings us to our laſt part, the Properties of the ſacrifice.

Living. A Sacrifice may be ſaid to be living two-wayes; First, in regard of a naturall life, and ſo our bodies may be called *living* ſacrifices in oppoſition to the ſacrifices of the Law, where the Beaſts were to be killed. Secondly, in regard of a ſpirituall life, and the grace of regeneration, in oppoſition to the ſinfull eſtate of wicked men, which is an eſtate of death, *Ephe.* 2, 1. in the laſt ſenſe our Bodies muſt be a ſacrifice *Living*. So then, the ſpirit of God by St. *Paul* doth require all beleevers to preſent their Bodies a *Living* ſacrifice. 1. proper. Eph. 2. 1.

Object. If it be demanded, what is meant by a *Living* ſacrifice, or how ſhall wee know when the ſacrifice is Living.

Anſw. By the ſpeciall effects and fruits hereof, the motions

tions and workings of the ſoule, will be, 1. *inward*, 2. *ſincere*, 3. *Vniverſall*.

1. *Effect*. *Inward*. That Body that is a living ſacrifice; his ſoule will be carried moſt inwardly: the inward motions and actions of the ſpirit will be toward God; it is the inward working that teſtifieth the truth of this *Propoſitie*. All outward actions of ſeeking towards God, they are all ſuch as may be counterfeited, a Hypocrite may act them all; there is no outward action in the world that belongeth to God, or to Chriſtianity, but it is poſſible for a baſe Hypocrite to repreſent them all, but he can doe no more; an outward repreſentation is all; as there is no ſhape of any externall thing in the world, but a skilfull Painter can draw the forme of it, give a reſemblance of the thing; yet, this Painter cannot draw it ſo, as that it ſhould have life and motion, ſpirits and blood running into the veines; ſo, there is no outward action belonging to Religion, but it is poſſible for a Painter, a cunning Hypocrite, a lame-ſacrificer to imitate; but the inward actions of life, truth, and grace he cannot: but that which is intended in this place, is, that all our outward actions, be animated actions: not dead actions, actions that have no further bottome, then a word or two growing upon the tip of the tongue, which is all the Religion too many have; For the Religion which is (I will not ſay profeſſed) but practiſed by moſt men, is aptly ſet forth in the words of a godly, and wiſe man, *que aure concipit, parturit ore*, which conceiveth at the eare, by frequent hearing, a good exerciſe: but bringeth forth only at the mouth, by frequent diſcourſing (a bad practiſe) of religion, ſome pious counſels, ſome good words, ſome liberall prayers, ſuch as theſe, God helpe thee, God relieve thee, God comfort thee, Alas poore ſoule (alas poore comfort.) Words be they never ſo adorned, clothe not the naked: be they never ſo delicate, feed not the hungry, be they ne-

Adrian Iun. Embl.

1. Io. 3. 18. My little Children, let us not love in vvord, nor tongue only: but in deed & in truth.

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ver so zealous, warme not him that is almost starved with cold, be they never so free, set not free them that are bound, visit not the sicke or imprisoned: in a word, performe not any of those duties which shall be vouchsaved the naming at the generall day of retribution unto all men, which shall be according to their workes, not according to their words. The Epigramatist deservedly casteth a blur upon *Candidus* his faire name, and debonaire carriage, because all the fruits of his devotion towards God, or friendship to men grew upon his tongue.

Iam. 1. ult. True religion and undefiled before God even the Father is this, to visit the Fatherlesse and Widdowes in their affliction, & to keepe himselfe unspotted of the World. Martiall Epigr.

Candide κοῖνα φιλῶν *hæc sunt tua candide* πάντα,
quæ tu magniloquus nocte die que sonas.
Ex opibus tantis veteri fidoque sodali
das nihil, & dicis cand. de κοῖνα φιλῶν.

Thou sayest, my friend *Candidus*, that to be charitable and to doe good, is a most glorious (because Christian-like) cognisance, and that all things are common among friends, but it seemes these words of thine are thy *all things*, for thou givest nothing at all, and yet art most prodigall in thy Language, and weares out that Proverbe thread-bare Πάντα κοῖνα φιλῶν all things are common amongst friends, but *Candidus*, and all such as are like him, are but living sacrifices in name, being dead, having no inward principle to quicken them; but, to apply it the right way, all our outward actions must be animated actions, they must have their root in the very heart and soule, that must inwardly move towards God; otherwise, they are not living; no, though they move, and move a-pace in many, nay, in all outward things; for we see it is so, in experience: that there be many things that move, yet their motion is no Argument of life; I will give you onely one instance: A Windmill, when the wind serveth, moveth and moveth very nimbly too: yet we doe not say presently that that is a li-

Mat. 3. 10. Every tree which bringeth not forth good fruit is hewne downe & cast into the fire.

ving creature; No, it is moved only by an externall cauſe, by an artificiall contrivance, and ſo having but an externall motor, and no inward principle, no ſoule within, to move it, it is an Argument it is no living creature; ſo, it is here: If a man ſee another move, and move very faſt, in thoſe things which of themſelves are the wayes of God; as, to move to a Sermon, or to the Lords Table; the queſtion is what principle ſet him a worke; if it be an inward principle of Life, out of a pious affection and love to God, and his Ordinances that carried him to theſe; it is an Argument of ſpirituall Life, and of a *Living* ſacrifice: but if it be ſome wind that bloweth him on, the wind of danger, of penalty, of vaine-glory, of faſhion or cuſtome to doe as others doe; and doth not make it the ayme and drift of his ſoule; then it is palpable, that ſome ſiniſter thing (no true intent) carryed him on towards God; that though hee be a ſacrifice living it is but in name onely, in reſpect of the truth of grace, he is indeed dead.

2. *Effect. Sincere.* The *Living* ſacrifice hath motions and workings carrying the ſoule not only inwardly, but moſt ſincerely toward God; ſincerity hath no by, nor baſe reſpects; hence is it, that the ſincere Chriſtian is in all things in heart to God, as hee ſeemes to be in Life to the world; ſincerity makes the Chriſtian man to be like the Curtaines of the Tabernacle, which (as they ſay) were ſo wrought, that they were on both ſides alike: ſincerity tels the Chriſtian man, *nil fictum eſt diuturnum*, nothing counterfeit will laſt long, counterfeit Diamonds may ſparkle, and gliſter, and make a great ſhow for a time, but their Luſter will not laſt. Experience ſheweth, that, an Apple if it be rotten at the coare, though it have a faire and ſhining outſide, yet, rottenneſſe will not ſtay long, but it will poſſeſſe the outſide alſo; it is the nature of things unſound, that the corruption ſtayes not where it begun, but putrifieth and corrupts

rupts more and more, till all be a like: ſo, that man that hath a rotten heart towards God, his want of ſincerity will in time be diſcovered, and his outſide be made as rotten as his inſide, fraud and guile cannot goe long but it will be eſpyed, diſſembling will not alwayes be diſſembled; and when it is once detected, it diſableth the diſſembler for ever after, the uſing his couſening trade. Faithfulneſſe and ſincerity are like *naturall beauty* and ſtrength of body, which preſerve themſelves; but all fraudulent and deceitfull dealing, and cunning fetches, are like *Complexion*, where nature is much decayed, muſt be daily *laid on*: All devices, plots, and fabrickes in the mind for advancing our eſtate ſpirituall, or temporall, which are not built upon the foundation of faithfulneſſe and ſincerity, continually need repairing, and upon a ſtrong aſſault are eaſily caſt down, and fall upon the builders themſelves: but it is not ſo with ſincerity, that, is a grace, which (like a Ship with full ſaile) carryeth the ſoule toward heaven: ſtormes will not beat her off, but ſhee will perſevere.

3. *Effect. Vniverſall.* The motions and affections of a *Living* ſacrifice muſt be *univerſall*, as well as inward, and ſincere; the workings of the ſoule muſt be univerſall; not onely advancing God to this height, to be carryed towards God above all other things (which is an infallible character of the truth of grace and life of piety) but the love of the ſoule, the obedience of the ſpirit muſt univerſally move towards God: for, this is that, which doth juſtifie the truth of our affections to God, and ſets the heart in a right frame and temper: wherefore, except a man love God, and all the wayes of God, and yeeld himſelfe in ſubjection, and reſigne himſelfe in obedience to them all, hee cannot be ſaid to be a *Living* ſacrifice; if hee doe but reſerve any one ſin, to wallow and tumble in, hee doth by vertue of that one ſinne, lie in that which God doth abhor, he ſtands charge-

able with that which will ſeperate and divide perpetually between God and his ſoule; nay, hee throweth downe all his other good (how many, or great ſoever) with that one evill, as *Ezekiel* doth teſtifie. *All his righteouſneſſe that hee hath done, ſhall not be mentioned: but in his transgreſſion that he hath committed, and in his ſinne that he hath ſinned, in that ſhall he dye.* We ſay a veſſell is no veſſell, if it have but one hole in it, it will hold nothing, and therefore cannot performe the uſe of a veſſell, though it have but one hole in it; ſo, if the heart have but one hole in it; (*i.*) if it retaine the Divell but in one thing, that heart cannot yeeld a full and abſolute ſubjection to Chriſt univerſally; and where there is not a full and abſolute ſubjection to Chriſt univerſally; Chriſt hath no part, nor portion in that man, nor he in him; for, he that lives in any one ſinne, ſo, as to allow of it, never grieving for it, not ſtriving againſt it, not making conſcience to reforme it; that man did never forbeare the committing of any ſinne-whatſoever, out of any love and affection to Chriſt in his heart. So, I paſſe from our firſt property, to the ſecond; which is,

Ezek. 18. 24.

2. *Prop. Holy.* By this terme *holy* wee are to underſtand *unpolluted* and *pure*; now, there is a two-fold *puritie*; a partiall *puritie* and a univerſall puritie: the partiall purity, is that pureneſſe, that holineſſe, to which *David* ſo often referres himſelfe, in his religious and humble expoſtulations with God. *Judge me, and deale with me, according to my righteouſneſſe, and mine innocencie, and cleanneſſe of heart and hands.* That is, as I am innocent, and guiltleſſe in that particular, which *Saul* imputes to me, and perſecutes mee for: but this is not the holineſſe, the purity intended by our Apoſtle, for the *holineſſe* or *puritie*, which is the marke of the Saints of God, is not partiall, but univerſall; it is not a figleafe that covers one ſpot of nakedneſſe, but an intire garment, a holineſſe in all our actions; this is the holineſſe

which

which St. *Paul* intends, a holineſſe, a cleanneſſe in all our actions, both of ſoule, and body, as St. *Paul* ſaith of the *Virgin*, 1. *Cor.* 7. *That a Virgin careth for the things of God, that ſhe may be holy both in Body and Spirit.* (1.) That as ſhe is chaſt in body, ſo ſhe may be in mind and heart alſo, it will be little or no comfort to the ſoule in the day of account, to ſay, I have not polluted my Body, the outward man; but my inward man hath boyled with luſt: he that doth no more but welcome Luſt in the heart, is not a ſacrifice *Holy*, becauſe, he is not in all things unpolluted and pure: we ſay ſometimes, and not altogether improperly, that a man walks clean, if in a foule way, he contract but a few ſpots of dirt, yet if he have but one ſpot of dirt, we cannot ſay he is abſolutely clean; in like manner, if a man have but one ſpot (one choiſe ſinne) in his ſoule; he cannot be ſaid to be abſolutely *Holy*; what leſſer ſinne then luſt, or a deſire in the mind? yet, this (as St. *Iames* affirmeth) hath ſtrength enough to conceive ſinne, *and ſinne when it is finiſhed brings forth death.* The whole man is not a ſacrifice *Holy*, except the ſleighteſt and lighteſt occaſions of provoking God be removed; it is the ſpeech of the greateſt to the greateſt, of *Chriſt* to his *Church*, *Can.* 2. *Take us the little Foxes for they devoure the Vine*, it is not a cropping, a pilling, a retarding of the growth of the vine that is threatned, but a devouring, though but from little Foxes. It is not ſo deſperate a ſtate, to have thy ſoule attempted by that Lyon, that ſeekes whom hee may devoure, (for then, in great and apparent ſins, thou wilt be occaſioned to call upon the Lyon of the tribe of *Iuda*, to thine aſſiſtance) as it is to have thy ſoule eaten up by vermin, by the cuſtome and habit of ſmall ſins. God puniſhed the *Egyptians* with little things, with Haileſtones, and Frogs, and Graſhoppers; and *Pharaohs* conjurers, that counterfeited all *Moſes* greater workes, failed in the leaſt, in the making of lice. A man may ſtand out a great tentation, and

1. Cor. 7. 34.

Iam. 1. 15.

Can. 2. 15.

ſatisfie himſelfe in that, and thinke he hath done enough in the way of ſpirituall valour, and then fall as irrecoverably under the cuſtome of ſmall tentations. I were as good lye under a Mil-ſtone, as under a hill of ſand; for howſoever I might have blowne away every grain of ſand, if I had watched it, as it fell, yet when it is a hill, I cannot blow it, nor ſhove it away; and when I ſhall thinke to ſay to God, I have committed no great ſins, God ſhall not proceed with me by weight, but by meaſure, nor aske how much, but how long I have ſinned.

And though I may have done thus much towards this holineſſe, as that, for a good time, I have diſcontinued my ſinne, yet if my heart be ſtill ſet upon the delight, and enjoying of that which was got by my former ſinnes, though I be not that dog that returnes to his vomit, yet I am ſtill that Sow, that wallowes in her mire; though I doe not thruſt my hands into new dirt yet the old dirt is ſtill baked upon my hands; though mine owne cloathes doe not defile me againe, as *Job* ſpeakes, (though I doe not relapſe to the practiſe of mine old ſinne) yet I have none of *Jeremies niter* and *ſope*, none of *Iobs ſnow-water*, to waſh me clean, except I come to reſtitution. As long as the heart is ſet upon things ſinfully got, thou ſinneſt over thoſe yeares ſins, every day: thou art not come to the holineſſe of this Text, for it is a *holineſſe* in all our actions.

Iob. 2. 22.

Object. If any object, can a man come to that holineſſe? to have a heart ſo holy, as to be pure from all foulneſſe? ſaith *Salomon*, *Prov.* 20. *Who can ſay, I have made cleane my heart.*

Anſw. Indeed *Salomon* could not make his heart cleane of himſelfe, or by any abſolute power of his owne; yet he had a faculty within him, which he did employ, ſo, as to be appliable and ſupple, eaſie and ductile in thoſe wayes, to which God called him: ſo, when we ſay, that by this terme

holy

holy, wee are to underſtand ſuch a holineſſe, as is a purity and cleanneſſe in all our actions; that is, an earneſt endeavour after perfection, and cleanneſſe in all our actions: to be ſimply and abſolutely holy, totally holy; is an impoſſible labour for corrupted man; a ſervice that none (all having loſt thoſe abilities that God gave man at the firſt) can ever reach to: wherefore the Lord is graciouſly pleaſed to accept our endeavour after perfection and holineſſe inſtead of perfection and holineſſe: indeed, the Law tyed us to the obedience of all that was required, in all fulneſſe, perfectly, compleatly, without any defect, and then promiſing acceptance, but the obedience the Goſpell requires, is ſtriving to this perfection and holineſſe in truth and ſincerity, deſiring and labouring after it, in putting out our ſelves towards it, and then promiſing acceptance through the perfection of Chriſt, in and by which, our imperfections are done away: appliable to this purpoſe, is that of St. *Paul*, 1. *Cor.* 7. *Let us cleanſe our ſelves from all filthineſſe*; that is, let us employ that faculty, that is in our ſelves, let us be appliable, and ductile to thoſe wayes, to which God hath called us, and then wee ſhall find a power to aſſiſt our owne ſalvation, dwelling within us: I will give you an inſtance, *Mulier drachmam invenit, non extrinſecus, ſed in domo*, the woman who had loſt her peece of ſilver, found it not without doores, but within; it was *in domo mundata*, when her houſe was made cleane, ſo long as her houſe was foule and filthy, it was loſt, it could not be found; but when her houſe was cleane ſhe found it, and it was within the houſe, and within her owne houſe: make cleane thy houſe, by the aſſiſtances which Chriſt affords thee in his Church, and thou ſhalt never faile finding of that within thee, which ſhall ſave thee. not that it growes in thee naturally, or that thou canſt produce it of thy ſelfe, but that God hath bound himſelfe by his holy Covenant, to perfect his worke, in every man,

that

that workes with him, ſo then repenting of former ſinnes, in breaking off the practiſe of thoſe ſinnes, in reſtoring whatſoever was gotten by thoſe ſinnes, in precluding all relapſes, by a diligent ſurvay and examination of particular actions, this is this *holineſſe*, which conſtitutes our ſecond property. And the third is,

3. *Prop. Acceptable.* This is a conſequence of holineſſe, that which is holy, will be acceptable, and nothing is acceptable, except it be holy: the Apoſtle gives us a caveat, 2. *Joh.* 8. to take heed that we loſe not the things wee have wrought; that is, if a man in his ſerving of God either publikely, or privately be careleſſe and negligent, his ſacrrfice will be loſt, (*i.*) not accepted, becauſe, not zealous, not holy; where holineſſe is wanting, there a corrupt heart is preſent: Now, nothing proceeding from a corrupt heart, can be acceptable or pleaſing to God; even our prayers are unſavoury, unwelcome ſacrifices if proceeding from an unholy mouth, no words ſound well in his eares, but ſuch as are conſonant to his word, and *Miniſter grace to the hearers. Let*
Pſ. 141. 2. *my prayer*, ſaith the *Pſalmiſt, be directed to thee as incenſe*; prayer muſt be directed, not ſuddenly throwne up, without faith or underſtanding: wiſdome and intention muſt direct it, not to Saints and Angels, but to God, as it muſt be *directed*, and that to *God*; ſo in the third place it muſt bee *directed* as *incenſe* from a *burning cenſer*, that is a zealous heart: is this to pray and praiſe God *acceptably*, to *draw neare to him with our lips, when our hearts are farre from him?* to lift up our eyes and hands to heaven when our minds are on earthly things? is thus to pray unto, or praiſe God, to vent our unhallowed defires and indigeſted thoughts wee know not
Hoſ. 14. 2. how? no ſurely, this is not to offer to God, (according to the direction of the Prophet *Hoſ.* 14.) *vitulos labiorum*, the calves of our lips, but *labia vitulorum*, *the lips of Calves*: no unſavoury prayers proceeding from a corrupt heart are pleaſing

pleasing to God; because, whatsoever is acceptable, must be *Holy*, it being a consequence of holinesse: But I suppose the word *acceptable*, is not to be applyed to *Holy*, but to *sacrifice*. Now our *sacrifice*, *viz.* our obedience and good workes, are not acceptable in *themselves*, because of much defect and imperfection in them, which have the nature of sinne; I doe not say, they are sins, but that they have the nature of sin, sin cleaves to them; but if any object; how can the sacrifice of obedience and good works have the nature of sin, when they proceed from the spirit of God? As they proceed from the spirit of God, they have no tincture of sin, but the next causes are corrupt, which are an *understanding* but in part enlightned, & a *will* but in part sanctified: indeed, as far as these are *spiritual*, the works that proceed from them are *holy* and good, but as far as they are flesh, they are corrupted & stained; the works of the regenerate are good *per se*; but sin *per accidens* doth alter the matter: but in my opinion, this one thing is necessary to be understood; *as God judgeth*, not according to the Law, but according to the Gospel; for, our best sacrifice cannot endure the strict rigour of the Law; if the Lord judge thereby, wee must all perish; but there is hope in the Gospel by Jesus Christ, in whom God is wel pleased with the faithfull, and with their workes; this should oblige us unto Christ by whom wee are accepted, and without whom we are vessels of wrath, even as the very dung of the earth: well then, is it so, that God doth accept us, our persons and sacrifices in Christ? how happy are they, that have an interest in Christ by faith? faith takes that from Christ, which is wanting in us and our workes, that so, both, become a sacrifice *acceptable*; faith taketh that from Christ, which removeth the evill from our best actions, that they are pardoned, and then accepted; here is comfort for the Christian heart. If thou bee united to Christ, Christ by his divine power will free thee, not only

Object.

Answ.

from the power and dominion of sinne, from the bondage of sinne; but when thy hope shall come into thy hand, when thy Faith shall meet with fruition, Christ will make thee so *acceptable* in the sight of God, that thou shalt see thy Christ so as to bee like him: here is such a sight of *Christ*, as never the eye of flesh saw, nor can see; to see *Christ*, and to be like him, to see him as he is; here is such a sight, as would ravish the soule, did wee but know the comforts that are reserved for us in Christ; eye hath not seene that which wee shall see in Christ, heart cannot conceive, what degrees of happinesse and glory we shall find in Christ, but this wee know, that when our expectation shall enjoy a fruition, wee shall see him as hee is, and see him so as to be like him; in the meane season, let our hearts humbly rest with Christ, I say humbly, because we put no hand to this worke; no more then the dead body of *Lazarus* could helpe the raysing of him; no more then a creature being nothing, can helpe to its owne creation; no more can a Sinner helpe forward this worke of his *acceptation*; therefore thou hast (in these thy dayes of hope) cause to be humbled for not putting the least helping hand to this worke; it is wholly supernaturall, therefore let not any one arrogate any thing to the power of his Free-will, but remember the work is *wholly supernaturall*, which brings us to our last part.

4. Prop. *Which is your reasonable service:* in this last property two things might be handled; first, the thing it selfe, *service*; then the manner of it *reasonable*. I shall only name the first; time will hardly grant me that.

1. *Service*, is that worship which wee performe to *God*, proceeding from a beleeving, and sanctified mind, &c.

2. *Reasonable*, this word *Reasonable*, is to be taken for that of which a reason may bee given; and so the worship and service of *God*, may be called reasonable; because, the Beleever can render a reason for all, and every part thereof;

and

and indeed, that worship and service is farre from faith, which is not *reasonable*; hence is that of the Prophet, *Psal.* 32.9. *Be not as the Horse, or the Mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come neere unto thee*; that is, first, the worship and service, void of *understanding*, is so farre from Faith, that it is *brutish*; next, those that worship and serve being empty of understanding, (in the sense of the Prophet) are like Beasts, rather then men; for saith *David*, *Be not like Horse or Mule, which have no understanding, &c.* Here *David* forbids men a descent, into certaine particular depravations of our nature, in those qualities which are intimated and specified in the nature and disposition of those two Beasts, the *Horse* and the *Mule*. *Be not as the Horse, or the Mule*; aske wherfore? *quia non intellectus*; not because they have no Faith, but because they have no *Vnderstanding*; for then, it is impossible that ever they should have Faith; and so it is a reason proportioned to our reason; doe not so, for it will viciate, it will annihilate your understanding, your reason, and then what are you for supernaturall or for naturall knowledge? that I may come a little closer, you must know that the Prophets purpose in this Psalme, is instruction; the substance, is peace with God, in the merits of Christ, declared in a holy life; which being the sum of all our Christian profession, is far beyond this *understanding*, mentioned by *David* here (*they have no understanding*) but yet upon this *understanding* God rayses that great building, & therfore we take this *understanding*, this faculty, into a more particular consideration. Here is the danger, he that at ripe years hath no understanding, hath no grace; a little understanding may have much grace: but he that hath none of the former, can have none of this; therfore as *David* here maketh *understanding* the foundation of al superedifications (*i*) of all vertues & graces; so *Paul* in our Text maketh *Reason* the touch-stone Psa. 32. 9.

to try our ſpirituall eſtate; if the ſervice be not *reaſonable*, the ſacrifice is not *living, holy, acceptable*: wherefore, you may as well call him an Anatomiſt, that knows how to pare a naile, or cut a corne: or him a Surgeon, that knows how to cut and curle haire: as allow him the name of a Preacher which hath not the Prophets *underſtanding*, nor the Apoſtles reaſon: for though *Animalis homo*, the naturall man perceiveth not the things of God, yet let him be what man
1 Cor. 2. 14. hee will, naturall or ſupernaturall, hee muſt be a man that muſt prove and diſcerne the ſpirit: let him have as much more as you will, it is requiſite he have ſo much reaſon, and underſtanding, as to perceive the maine points of religion; not that he muſt neceſſarily have a naturall explicite reaſon for every Article of Faith, but it were fit he had reaſon to prove, that thoſe Articles need not reaſon to prove them. If I beleeve upon the authority of my Teacher, or of the Church, or of the Scripture, very expedient it were to have reaſon to prove to my ſelfe that theſe authorities are certaine, and irrefragable. And therefore, *cæteris animalibus, ſe ignorare, natura eſt; homini vitium.* If a *Horſe* or a *Mule* underſtand not it ſelfe, it is never the worſe horſe or mule, for it is borne with that ignorance: But if man, having opportunities, both in reſpect of his parts and calling, to be better inſtructed, yet will not: but either by a negligent and lazie and implicite relying upon the opinion of others, doe but lay himſelfe down as a leafe upon the water, to be caried along with the tyde, or by a wilfull drowſines
2 Pet. 3. 17. and ſecurity in his error of wickedneſſe (it's the Apoſtles expreſſion, 2 *Pet.*) have given over the debatement, the diſcuſſing, the underſtanding of the maine of his beliefe, and of his life, if either hee keepe not his underſtanding awake, or over-watch it, if he doe nothing with it, or imploy it too buſie, too fervently, too eagerly, ſo as with *Nadab* and *Abihu* to offer up ſtrange fire; I would it were true

of

of them, *facti sicut*, you are like the Horse, and the Mule; but *utinam essetis*, I would you were so well, as the Horse, and the Mule, who though they have no understanding, have no forfeiture, no losse, no abuse of Scripture (as in 2 *Pet.* 3. *among the which, some things are hard to be understood, which they that are unlearned and unstable, wrest, as they do all other Scriptures unto their own destruction*, not only the *hard* places, but all other *Scriptures* they take in hand) no abuse of understanding to answer for: that so, in this respect, the condition of the horse and mule is more *acceptable*, then the worship and service of those that are without *understanding* or *reason*; if so, how is it that *David* then makes the comparison thus? 2 Pet. 3. 16. *Object.*

Not because they differ in some few (as in that particular among others) but, because they accord in so many things; for example; The Horse and the Mule, are creatures admitting any rider, any burden, without discretion or difference, without debatement or consideration; they never ask whether their Rider be noble or base, whether their load be one of quality, full of gold for the Treasury, or an Ordinary Gardiner with roots for the market. Now if we examine, we shall find the same indifferency in all such as are *habitually*, and *erroneously wicked*; they admit of any Person, or Place, without discretion, or difference. They never debate whether the Person be noble or base, nor whether the place be the Treasury, or the Market; whether the sanctuary and house of praier, or the private habitation of scattered sheep without a shepherd. *Answ.* 1 *exa.*

Here we may contract it better, if we understand *pride* by the Horse; and *lust* by the Mule; *pride* is proper to the Horse, that is granted by all; and *lust* is as proper to the Mule, both because the Mule is *carne virgo*, and *mente impudicus*, which is one high degree of lust, to have a lustfull 2 *exa.*

desire in an impotent body: and then he is ingendred by unnaturall mixture, which is another high degree of the same filthines: and these two vices we take to be presented by the Prophet *David*, as the two principall enemies, the two chief corrupters of mankind: *pride* to be the principall spirituall sin, and *lust* the principall that works upon the body. Both these are within them that worship and serve without *reason* and *understanding*; it is just with God to leave them, that want all care and grace (the greatest want of all) to worship him, and serve him aright. The Jew hopes to find God, but without a Christ: God therefore in justice hath left them, and their hopes to *their* God the Prince of the aire (which rules in the children of disobedience) that like the Horse and Mule they are not not onely slaves (under the tyranny of the Turk) but are as full of pride and lust, as blindnesse. It is just with God to restrain his preserving love and care from them, that wilfully take wrong wayes to find him: those that will seek Christ and his spirit without a Church, and Sacraments, do pursue the truth it self by another way then Christ hath laid open to us; and to pursue the truth any other way then he hath discovered unto us, is madnesse, as to pursue thou knowest not what. If thou shouldest see a man pull at an oare til his eye-strings, and sinews, and muscels break, and thou shouldest ask him, whether he rowed. If thou shouldst see a man run himself out of breath, and shouldst ask him whither he ran; if thou shouldst see him dig til his back broke, and shouldst ask him what he sought; Now if any of *these* should answer thee they could not tell, wouldest not thou think them mad? so are all Disciplines, all Mortifications, all runnings, now here, now there: al works of Piety & of Charity, madnesse, if they have any other way then that Christ hath chalked out. *Multi Pagani*, There are many infidels,

infidels, hereticks, and ſciſmaticks that refuſe to be made Chriſtians, becauſe they are ſo good already; *ſibi ſufficiunt de ſua bona vita*; they are the worſe for being ſo good, and they think they need no faith, but are rich enough in their civil honeſty having a worſhip without underſtanding, and a ſervice not reaſonable; this is pride, and a beſtiall pride. And theſe *proud* People are elegantly expreſſed in the Horſe; *The Horſe rejoyceth in his ſtrength, he goeth forth to meet the Armed man, he mocks at feare, he turns upon the ſword, and he ſwallows the ground.* The Horſe ſtands upon his outward pomp; but well: what will the Lord do? *But when time is, God mounteth on high, and he mocks the horſe and the rider. In that day, I will ſmite every horſe with aſtoniſhment, and his rider with madneſſe. The Horſe believeth not that it is the ſound of the Trumpet*; when the Trumpet ſounds to us in our laſt bell, the *erroneouſly wicked* ſhall not believe that it is the ſound of the Trumpet, he ſhall not know it, nor take knowledge of it, but paſſe away, unſenſible of his own condition. This is not all, to be like the *Horſe*; it is moſt juſt with God that they be like the *Mule* too. Thoſe that have *Separated* their love in regard of truth from him, it is juſt that he ſhould unite his hatred and anger both on them; God doth ſo as we read *Prov.* 22. 14. *The mouth of a ſtrange woman, is as a deep pit; he with whom the Lord is angry, ſhall fall therein.* And therefore he that purſues that ſinne, is called to a double ſad conſideration, both that he angers the Lord in committing that ſinne then; and that the Lord was angry with him before for ſome other ſinne, and for a puniſhment of that former ſinne, God ſuffereth him to fall into this. Oh, it is a moſt fearfull condition when God puniſheth ſinne by ſinne; other corrections bring us to a peace

Job 39. 21. 25. 27. Zech. 12. ver. 4

Prov. 22. 14.

with

with God, he will not be angry for ever, he will not punish twice; when he hath punished a sin, he hath done: but when he punisheth sinne by sinne, we are not thereby the neerer to a peace or reconciliation by that punishment; for still there is a a new sinne that continueth us in his displeasure. Punish me O Lord with all thy scourges, with poverty, with sickneſſe, with dishonour, with losse of Parents, and Children; but with that rod of wyre, with that scorpion to punish sinne with sin, Lord, scourge me not; for then how shall I enter into thy rest?

And this is the condition of this sinne; for, *The mouth of a strange woman* is (like the *Mule*) as a deep pit, *he with whom the Lord is angry, shall fall into it.* And when he is fallen he shall not understand his state, but think himself very well: for instance *Nathan* presents *Davids* sinne to him in a parable of a feast of an entertainment of a stranger: *David* tastes no sowreneſſe, no bitterneſſe in it; Not because there is none, but because a carcase, a Man already slain cannot feel a new wound; A Man dead in the habit of a sinne, of the *errour of wickedneſſe*, hath no sense of it. And when this erroneous soul shall have a desire to knock, he shall not be able to find the doore; Like those licentious persons, who pursued *Lots* guests, their blindneſſe brought them to an impossibilitie of finding the doore, (*they were weary in seeking the doore*) and if they had found it, they had found it shut. A Man when he hath wallowed long in a worship without understanding, in a service without reason, when he seeks a doore to repentance, he will quickly be weary, for there lie hard conditions upon him; and he is danger of finding the doore so shut, as his *understanding* (in case he had that key) cannot open: where-

2. Sam. 12.

Gen. 19

wherefore, my Nationall brethren, I exhort you, to entertain Saint *Pauls* counsell; Let your worship and service towards God, be not onely *living* and *holy*, but *reasonable*, that you and your service, that you and your worship may be *accepted*; and by the way remember *David*, that man after Gods owns heart, *Nolite fieri sicut*, be not made like the *Horse* or the *Mule*, in *Pride* or *wantonnesse* especially, *quia non intellectus*, because then you lose your *understanding*, and so become absolutely unrecoverable, and leave God nothing to work upon: for the *understanding* of man is the field which God sows, and the tree in which he engrafts *faith* it self; and therefore take heed of such a descent, as enduces the losse of the *understanding*, the field of that blessed seed, the tree of that fruitfull graft, the materialls for that glorious building, *faith*; for the *understanding* is the receptacle of *faith*; But do it not the rather, because if ye do it, God will be brought to a necessity, *in chamo & fræno maxillas constringere*, to hold in your mouthes with *Bit* and *Bridle*, to come to hard usage when as he would fain have you reduced by fair, and gentle meanes.

But to this way God is often brought; and by this way of affliction, the cure is sometimes wrought upon us; see it in *Joab*; wee find that *Absolom* sent for *Ioab*: *The Kings Sonne for the Kings servant*: there was some coldnesse, some drinesse betweene *Absolom*, and his Father; *Absolom* was under a cloud at Court, and so *Joab* neglected him, hee would not come: *Absolom* sent againe, and againe *Joab* refused: But then *Absolom* sent his servants to burne *Joabs* Corne fields, and then *Ioab* came apace. Affliction and Calamitie are the bit, and bridle, that God puts into our mouth sometimes to turne us to him. *Behold, wee put* 2 Sam. 14.

Sam.3.3 *bits into the Horſes mouths, that they ſhould obey us, and we turne all the body about*: and to this belongs that of *Solomon*: Prov.26.3. *A whip for the Horſe, a bridle for the Aſſe, and a rod for the fooles backe*: when wee are become fooles, made like the Horſe and Mule, that wee have no underſtanding, then God bits and bridles us, hee whips and ſcourges us, ſometimes leſt our deſires ſhould put us further out of the way; ſometimes to turne us into the right way. I ſeale up this whole Diſcourſe with the words of the bleſſed Apoſtle: Phil.4.8. *Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, if there be any praiſe, thinke on theſe things, and the God of Mercy ſhall be with you: to whom, &c.*

FINIS.